

Fort Wayne Tours *September 24, 2006*

Tour Package 1:

Visit two historic Fort Wayne sites. This tour is limited to 42 people.

- 1) Chief Jean Baptiste de Richardville House. Chief Richardville was the Civil Chief of the Miami from 1816 to 1841. The structure was built in 1822, and has been partially restored. The Allen County Historical Society acquired the home in 1991. We will visit the site with a guide from the Historical Society, who will usher us through 190 years of history.
- 2) The Swinney Homestead. Situated on the west edge of downtown Fort Wayne, this home was built in 1844. The Swinney family were contemporaries of the Ewings. The site includes the main house and a log home with herb garden. Our tour will be directed by a member of The Settlers, a local group dedicated to preserving the history of Fort Wayne. A Victorian luncheon will be served.

Tour Package 2:

Visit two local tourist attractions.

- 1) Auburn-Cord-Duesenberg Museum, Auburn, Indiana. Just 17 miles north of the Guesthouse lies Auburn, Indiana, home of the Auburn Automobile Company. The museum is housed in the original 1930 Art Deco headquarters building. Two floors hold 100 unique autos, from horseless carriages to muscle cars. The fabulous Auburns, Cords and Duesenbergs are featured. The tour is self-guided. There is a gift shop on-site.
- 2) DeBrand Fine Chocolates. Visit DeBrand's newest facility for a tour of the three kitchens. Sample exquisite chocolates, and - YES - buy some to take home! An absolute chocoholic heaven! Return to Don Hall's Guesthouse for a cold buffet luncheon.

These tours are optional and available at *Making Connections* at no extra charge. You can take one tour or the other, but since they will be held at the same time, you can't go on both.

Journal of Clan Ewing

Volume 12 February 2006 Number 1

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From the Desk of the Chancellor

The Gift of Legacy. One dictionary defines the word **Legacy** as “**anything handled down from the past, as from an ancestor.**” A few years ago, my daughter Amy knowing my interest in family genealogy gave me a book with this title. Taking a quick look, I set it aside for other things which seemed more important at the time but now have given it another look. **Legacy** suggests we keep some sort of a written record, preserving the real meaning of one’s life. Not forgetting the small things, such as recalling our first day of school, what we remember of our grandparents, our most early childhood recollection, information on where we grew up, what type of house we lived in, etc. It’s now easy to realize the importance of this kind of information as I gather information and research my own ancestors.

Reminiscing a bit, one of the first and most vivid memories I have is of my own grandfather, also George Ewing. Granddad, as we called him, took me to my first Ewing family reunion that was held in the small town of Carthage in Rush County, Indiana. This memorable event was in 1938; unfortunately my grandmother had passed away in 1935, so it was special to have my Granddad sharing this special event with me. Only five years old at the time, I am very fortunate to have retained this fond memory so well. Recalling the location of the reunion was very important and helped immensely in my early family research, it was near the birthplace of both my grandfather & great grandfather Ewing.

Coming from a family of eight children and being the youngest, I feel very fortunate to have been very close to both of my parents and to this day cherish the many memories they each shared with me when I was growing up. As a kid I asked many questions, so many they called me, “Curious George,” but were patient enough to answer each and every one. It is my intention is to include these and other personal recollections to my own personal legacy, thus preserving memories for my own children and grandchildren.

A “Dear Cousin” letter recently went out to our “Absent Cousins”; our Clan Ewing members that for one reason or another have fallen by the wayside and also no longer receive the *Journal of Clan Ewing*. It was our intention to bring these folks up to date on what is happening with Clan Ewing and hopefully back into active membership with *Clan Ewing in America*. Included with the correspondence was an excellent article by our Chairman, David Neal Ewing, on the Y-DNA project and an update on our website with Bill Riddle as our new Webmaster, Carol Sue Hair continues to assist. Take a look at the new <http://www.clanewing.org/>. Also included was information on our next gathering, *Making Connections*, being held in Fort Wayne, IN, September 21-24, 2006.

As Jim McMichael has stated so many times, Clan Ewing is one of the oldest genealogical organizations of its kind and I feel one of the strongest. It is through the participation of our members that we can continue to promote family fellowship and research, thus leaving this gift of legacy for our descendants.

Regards:

George William Ewing

RESEARCHING IN ALLEN COUNTY LIBRARY *by Jim McMichael*

Those attending *Making Connections*, the 9th Gathering of Clan Ewing in America in Fort Wayne, Indiana this September, will have an opportunity to research their family lines at one of the best genealogy collections in the country. The Allen County Public Library (ACPL) collection includes thousands of periodicals. The ACPL has combined with another source to create an index of all their periodicals, which is called PERSI. This gives everyone a special opportunity to check out their family lines, and especially the Ewing family.

I am fortunate to be able to do a lot of research on the Internet through my local library, Montgomery County (Texas) Library. My library has subscribed to a service provided by Heritage Quest. Just by accident, I found out a few months ago that I can research census records and pension files from my home, through my library’s website. I can also access PERSI. When I did a query on PERSI for “Ewing,” I got a list of 258 articles, some of which have been printed in more than one periodical, all available at the ACPL. With 258 articles available, it would appear that many of you would find some interesting articles, and you might get lucky and find key information that would help complete your records. Just to give you an idea of what is possible, I searched these names and found the number of articles listed: Breeding, 1; Caldwell, 464; Gillespie, 181; McMichael, 28; Porter, 793. (The reason for including McMichael in the list is not for my family, but for the Ewing families in Pennsylvania and Maryland that married women or men named McMichael.)

After researching a few items, I thought about *Making Connections* and wondered how many of you might have the same opportunity to research this index and other records from your home. Then, I went to the ACPL genealogy home page (www.acpl.lib.in.us/genealogy/index.html) and tried to find a way to search PERSI. I learned that it cannot be accessed through the website, though of course you will be able to access it when you are at ACPL. You should check with your local library to determine whether it is a Heritage Quest subscriber and if you can get on-line access to PERSI and the other records mentioned above.

If you have on-line access to PERSI, whether at home or at your local library, you can get a head start on research at ACPL. Once you find articles that interest you, you can even order copies from the ACPL. The cost is twenty cents for each page copied plus a research fee of \$7.50, which is quite reasonable. Up to six different periodicals can be listed on each research request. I have used this service for my Posey family and it takes 4 to 6 weeks to get the copies.

My library’s Heritage Quest subscription also allows me to search for people or places mentioned in books and magazines, many of which can be browsed on-line, and many of which are available at ACPL. It will make your research more efficient to know already what resources you are looking for when you first come to ACPL. ACPL also has a huge collection of microfilm and microfiche records of every imaginable kind. I would like to suggest that you make a list of any names that interest you and map out your research strategy. If two, three or more from your family line are attending the gathering, you could split up the research objectives.

Let me finish this article with a comment. The use of computers over the last fifty years has changed the way we live and do things. The first computer I was exposed to was at my job. That huge machine had only 4,096 bytes (a byte is one character) of memory and no disk drive. Information was stored on a tape. Now, look at what you have on your desk, at your fingertips. Wouldn’t it be wonderful if a number of Clan Ewing members found that they can easily access the almost limitless information on the World Wide Web through Heritage Quest and other services, and we could organize “an army” to sift through and share this information with one another? The information that is available and will become available in the future is more than one person

can review. How do we deal with all this information? Discuss this subject with your friends and family. Maybe some method or approach for looking at this mass of information could be generated from discussions at the next gathering.

History of Early Fort Wayne:

As the Clan Ewing Gathering approaches, it seems appropriate to give members a few details about the early development of the Fort Wayne area. This should help set the stage for much of what you will see and learn on your visit to this upper Midwestern city.

The information that follows has largely come from one text, "The Pictorial History of Fort Wayne", authored by B.J. Griswold and published in 1917. Mr. Griswold's commentary is well researched and contains a great deal of anecdotal information which creates a picture of important events and the domestic scene in and around Fort Wayne (or Port Miami as it was originally known).

The original inhabitants of this area were the Miami Indian tribe. Several other tribes were present from time to time, but the Miami essentially controlled the area. They are referred to by an early Jesuit observer as "gentle, affable and sedate with a language in harmony with their dignity". They called their village at the junction of the three rivers – Maumee, St. Mary's and St. Joseph's – Kekionga.

The French settled the Indiana territory early. They built the first fort by Kekionga in 1684. The explorer LaSalle probably trod on the soil of the present Fort Wayne. He saw the portage possibilities of the Maumee from the Great Lakes (Erie) to the Wabash River and thence on to the Mississippi, with its excellent waterway to the port of New Orleans. Port Miami oversaw a booming trade in furs, and, indeed, that trade was the basis for the growth of the entire region.

In the early 1700s, the British pushed into the area and began trading guns for furs. At one time the French considered moving the local tribesmen further west because of the English attempt to win the favor of the Miamis.

The first non-military white settler in Kekionga was a Frenchman, Joseph Drouet de Richardville. He married the local Chief Little Turtle's daughter, Ta-cum-wah. Their son, Jean Baptiste de Richardville, was born in 1761 and would figure largely in Fort Wayne history. His last home is one of the optional tour destinations planned for gathering participants.

Also in 1761, the British took control of Port Miami away from the French (French and Indian War). The British "regional" headquarters for the entire area was Fort Detroit. From that fort came all orders and direction for the garrison of Port Miami. The inhabitants of Kekionga, also known as Miamis Town, remained mostly French Canadian, Miami and a mix of both. As hostilities between the British and the Colonists increased, there were few settlers encroaching from the East, and that was how the British chose to keep things. Hamilton, the British Lieutenant Governor for the area, entered upon a systematic extermination of "American settlers" in the West, saying they were "disloyal, arrogant and imprudent, having justly drawn upon themselves this deplorable sort of war." British and Indian raiding parties forced many settlers back eastward.

The British gave up the Northwest Territory unwillingly after the Treaty of Versailles ended the Revolutionary War in 1783. It was not until 1789 that President Washington was able to launch his "military road" for the benefit of American settlers moving west. This road was to be garrisoned. In 1790, General Anthony Wayne ('Mad Anthony') started his move from Cincinnati to present day Fort

Ewing Surname Y-DNA Project

Article 5

This is the fifth in a series of articles about the Ewing surname Y-DNA project. The first four articles have appeared in the last four issues of the *Journal of Clan Ewing*. They are also available on-line at <http://www.clanewing.org/Y-DNA.html>.

Some of the material in the previous articles has been rather technical, and not everyone is interested enough to spend the time necessary to learn a new vocabulary. In this article, I am going to avoid specialized terms and explain what we are doing in ordinary language.

We have had only three new participants join the project since the last article, and we have results on only one of them as the Journal goes to press. The new results are for project participant Janet Ewing Deaton, who is a member of Clan Ewing and persuaded her cousin, Rowe Burton Ewing (RB) to submit a specimen. His results match perfectly with their 4th cousin twice removed, Clan Ewing Chancellor George W. Ewing, so I will not include new results tables with this article.

At the outset of the project, we set the goal of recruiting 100 participants, which we thought would be enough to reveal some amazing things. We now have results on 23 men. This is not enough to fully realize the promise of the DNA project, but we are already getting some results that will be useful for genealogists.

Background

Y-DNA is passed from father to son virtually unchanged, so that usually a boy will have identical Y-DNA to his father and his father's brothers, to his paternal grandfather and his brothers, to his grandfather's father and his brothers, and to all of their sons. But sometimes a small mistake is made when Y-DNA is being passed from father to son, so the son's Y-DNA will be slightly different from that of his male ancestors and their other descendants. The mistake will then be faithfully copied and passed on to all his descendants. This allows us to use DNA to distinguish members of his branch of the family from their cousins. Such mistakes occur at random. There may be no mistake in twenty generations, and then a mistake will be made. Exactly how often these mistakes are to be expected is still being worked out, but even an "exact" answer is going to be expressed in terms of the probability of a mistake. The DNA literature suggests that when we test for 37 different possible mistakes, as we do in the Ewing surname Y-DNA project, we will probably find a mistake once every seven generations, or so. Our results so far suggest that mistakes in our family may actually be a little more common than that.

Results

Let's see what this means with a real life example. John Ewing of Carnashannagh was born in 1648 or so, immigrated to America from County Donegal in 1715, and is the ancestor of quite a number of American Ewings now living. We have been able to test Y-DNA samples from five of his 5th great grandsons and one of his 7th great grandsons—so, men seven and nine generations below him, respectively. We would expect a mistake or two to have been made along the way somewhere, no? And if we are lucky, the pattern of mistakes will help us develop a genetic profile for different branches of the family.

John Ewing of Carnashannagh had four sons who have left male offspring, but so far we have only been able to get specimens from the offspring of two of his sons, James (1721-1801) and William (before

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RESEARCH**IRELAND RECORDS**

by Jim McMichael

In the early part of 2005, the Clan Ewing DNA project really stirred up my interest. At that time, I knew very little about our Ewing families in Ireland and/or Scotland. Not that I know very much today; but, I do have a much better understanding of the Ireland records. There is really not any way that I can tell you everything that I have learned over the past several months that pertains to Ireland research. But, I have learned a lot and I believe that there are still some things that can be found that will help us with our search for ancestors.

What is a townland?

I do not know that I had ever heard the term "townland" and understood what it was before I read about it a few months ago. It really help me to begin understanding some details of the Ireland church information.

"Townland: Since at least the medieval period, every county and parish [in Ireland] has been divided into small land units known generally as *townlands*. These units were formerly called by a variety of local and regional names, such as "balliboes" in parts of Ulster, "tates" in Fermanagh and Monaghan, and "ploughlands" in some southern counties. Despite frequent enlargement and division, the basic townland pattern has survived to the present day. Varying in size from a few acres to several thousand in area, townlands average 1.3km², large enough to contain a number of farms whose owners were kin and traditionally co-operated in various ways. Townland boundaries are often marked by streams or deep ditches, banks and old hedges. Numbering more than 65,000 in the 1851 Townlands Index for all Ireland, the townlands no longer have significance as units of social and agrarian life, but in a country of dispersed rural settlement where farms lack individual names, the ancient units still have use for conveying topographical information and for postal addresses. Townlands are characteristically larger and elongated in elevated areas but dense on the lowlands, and their orientation tends to reflect the local variations in land contour. The townland was and is the smallest officially recognised geographical unit in rural Ireland." [This definition is taken from the website mentioned below.]

If you have access to the Internet from your home, you can go to the following web site; or, no access at home, you can try your local library:

PATRICK AND LYNDIA EWING

David Ewing copied this article from page 57 of the *Atlas of Decatur County, Indiana*, JH Beers & Company, 1882, which is available at the Allen County Public Library on microfilm roll RP6#24.

The Ewing Family, which is one of the oldest and most prominent in Decatur County, is of Scotch-Irish origin and descended from one Patrick Ewing, who emigrated from Ireland to America some time during the war of the Revolution. On the voyage to America, a son was born to Patrick and on account of a personal kindness shown him by Gen. Putnam, of Continental fame, whereby his goods were saved from confiscation, the son was named Putnam Ewing in his honor, a name which has descended in the family to this day. One his arrival in America, Patrick settled at Elkton, Md., on the Susquehanna River, some forty miles from Baltimore, where he died. His family consisted of four sons—Samuel, Joshua, Nat and Putnam. The first three settled in Virginia, where they reared families and became a part of the history at that State. They have numerous descendants still left in Virginia, and others in Tennessee and Missouri, many of whom have, in the aforesaid States, attained a considerable degree of prominence. Putnam Ewing, the youngest son of Patrick, remained in Maryland until some time after his marriage, his wife being a Miss Jennie McLelland, a daughter of Dr. McLelland, of Maryland. He came to Bourbon County, Ky., in 1806. He settled in a portion which is now Bath County; here he lived and died. His family consisted of the following children: Robert, Patrick, Joshua, Polly, Samuel, Jennie, James, Eliza, George McLelland, and Andrew Jackson. Of this family, three are now living. James, who resides in Kentucky, never having been married; Andrew Jackson, also a resident of Kentucky, and a man of prominence; and Patrick, the oldest of the three, who is the father of the Decatur County Ewings, and is living today at the advanced age of seventy-nine, one of the few pioneers still left to tell the tale. Patrick Ewing was born in Cecil County, Md., in 1803, and was a boy of three years of age when he came with his father to Kentucky. He remained at home on the Kentucky farm until after his marriage to Miss Lydia Morgan, of Montgomery County, Ky. His education was of the most primitive kind, and what he has learned in his life, has been acquired by his observation and experience which has been varied. In the old Kentucky days, he was a Captain of the militia, and was no doubt well qualified to discharge the duties of such a position. He was married September 5, 1826, and something like a year afterward, he came with his wife and infant daughter to Decatur County. They settled in Clay Township, and in the same place have lived ever since. Patrick Ewing was a man well suited to endure the various hardships of pioneer life; for he was possessed of a constitution as strong and lasting as iron, and his will was indomitable. With these two requisites, and being a man of good judgment on general matters, he soon reached a good degree of success in his own business affairs, and obtained considerable influence throughout his community. His first experience in Decatur County was truly of the character of those days, as the first stock he ever owned was killed and devoured by wolves. However, he was not a man to be discouraged over such matters, and only worked the harder when he met with disappointments. He kept steadily on and time has rewarded his efforts, as today he is the possessor of a large amount of property, the result of his years of labor, and has reared a family which is one of the largest and most remarkable in Decatur County. Mr. and Mrs. Ewing have had fifteen children, of whom thirteen are now living, including triplets, each of whom weigh more than two hundred pounds. We give a summary of these fifteen children in order: Sarah J., born in Kentucky, married to John G. King; she is now dead, but has a son living in St.

he map I printed shows #7 as Burt Level. When you look at the church records that are printed in Clan Ewing of Scotland, you will begin to see that a large number of the entries include townlands that are close to each other. The church records are posted on the Clan Ewing web site. Also, some of the townlands are part of the Cunningham land that is mentioned in the Ireland research report. If you do not have a copy of the Ireland Research Report, you can go to the Clan Ewing web page, www.clanewing.org and look under Research.

I believe that the names in the church records such as: Elaghmore, Elagh Beg, Inch, and etc. are referring to townlands since I have found them on maps. In some cases, the names are probably referring to a town. Also, some of the townlands in the 16th and 17th centuries have had the name changed or incorporated with another townland. I read

Jim's map

somewhere, that the people that lived on a townland were generally kin to each other. I failed to copy that information down, but that is the kind of information that we need to document and evaluate.

Just remember, there have been a lot of marriages between the Ewing and Porter families.

I will quote a little from a book, *The Porters of Burt*, that I have:

Page 9, "Four of these six children emigrated to Houlton, Maine, in the 1832-1850 era. The townland of Carrowen is often given as the place of birth and mention is given to Castle Hill and Ballymoney, all in Burt Parish, County Donegal, Republic of Ireland, on the shores of Lough [Lake] Swilly about eight miles from Londonderry, Northern Ireland, shows that Carrowen, Ballymoney, and Castle Hill are adjoining. In the west portion of the parish, situated within the townland of Grange, is Castle Hill."

Page 16, "Ludovic Stewart, duke of Lennox, a Scottish estate in Stirling, was assigned Portlough precinct, Donegal, as an undertaker [landlord] in 1609. A little sleuthing on my part found a couple of Porters living in Kilsyth, Stirling, Scotland. They were John Porter, baptized 16 February 1634, and John Porter, baptized 21 April 1644...."

The following is from page 12 of the Scotland Research Report, 1991.

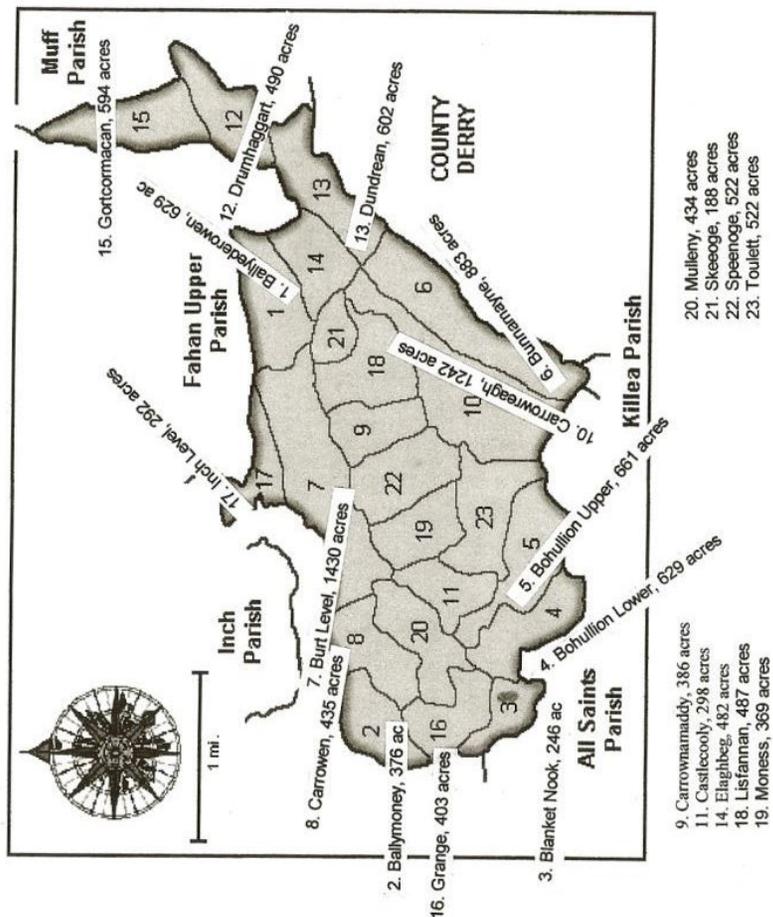
On 14th November 1612 William Ewing in Raploch and his wife Jonet Henderson or Henryson, were given sasine (formal legal title) to some land in the Castlehill area of Stirling. It is described as on the East of the Park Dyke [wall], now called Haining Dyke, Between the King's Gate [road], leading to the Port [gate] of the said dyke on the North, the common bray [slope] on the South and the old Barn of Umquhil [late] Patrick Lundye, alias Porter and the nook of the Yard of Umquhil Jon McKie and three great stones, lying in the King's Gate on the East.

In the church records, you find a Patrick Ewing listed as being from Castlehill

The above information brings some questions to mind.

I wonder if Castlehill in Ireland has any tie to Castlehill area of Stirling?
Where did the name Patrick in the Ewing family originate or come from?
Is it possible that the Patrick Porter (alias) in Scotland is related to the Patrick Porter we find in Ireland?
Could the oldest ffyndlay Ewing be a son or related to the William Ewing in Scotland?

Burt Parish

Source: <http://freepages.genealogy.rootsweb.com/~bhilchey/Parishes/Burt.gif>

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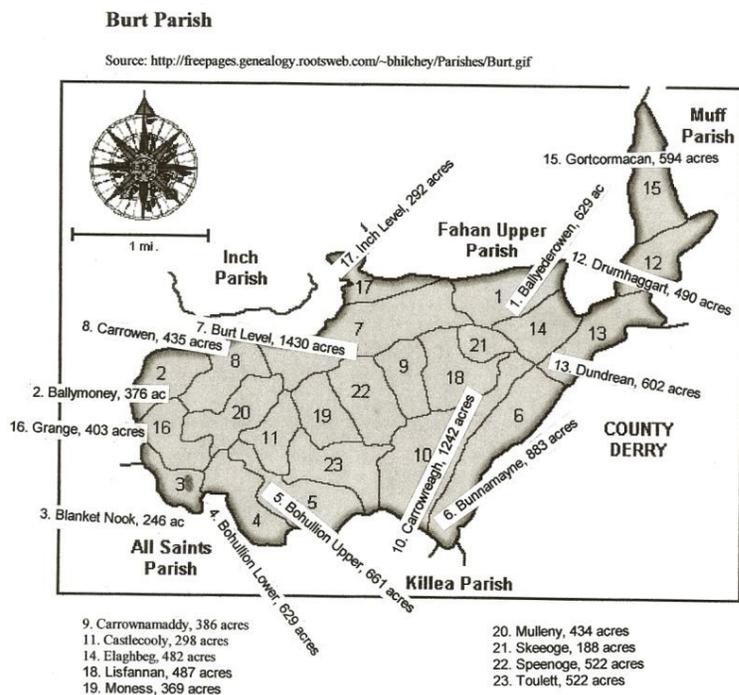
Page 9, "Four of these six children emigrated to Houlton, Maine, in the 1832-1850 era. The townland of Carrowen is often given as the place of birth and mention is given to Castle Hill and Ballymoney, all in Burt Parish. A map of Burt Parish, County Donegal, Republic of Ireland, on the shores of Lough [Lake] Swilly about eight miles from Londonderry, Northern Ireland, shows that Carrowen, Ballymoney, and Castle Hill are adjoining. In the west portion of the parish, situated within the townland of Grange, is Castle Hill."

Page 16, "Ludovic Stewart, duke of Lennox, a Scottish estate in Stirling, was assigned Portlough precinct, Donegal, as an undertaker [landlord] in 1609. A little sleuthing on my part found a couple of Porters living in Kilsyth, Stirling, Scotland. They were John Porter, baptized 16 February 1634, and John Porter, baptized 21 April 1644...."

The following is from

he map I printed shows #7 as Burt Level. When you look at the church records that are printed in Clan Ewing of Scotland, you will begin to see that a large number of the entries include townlands that are close to each other. The church records are posted on the Clan Ewing web site. Also, some of the townlands are part of the Cunningham land that is mentioned in the Ireland research report. If you do not have a copy of the Ireland Research Report, you can go to the Clan Ewing web page, www.clanewing.org and look under Research.

I believe that the names in the church records such as: Elaghmore, Elagh Beg, Inch, and etc. are referring to townlands since I have found them on maps. In some cases, the names are probably referring to a town. Also, some of the townlands in the 16th and 17th centuries have had the name changed or incorporated with another townland. I read



somewhere, that the people that lived on a townland were generally kin to each other. I failed to copy that information down, but that is the kind of information that we need to document and evaluate.

Just remember, there have been a lot of marriages between the Ewing and Porter families.

I will quote a little from a book, *The Porters of Burt*, that I have:

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The following is from page 12 of the Scotland Research Report, 1991.

On 14th November 1612 William Ewing in Raploch and his wife Jonet Henderson or Henryson, were given sasine (formal legal title) to some land in the Castlehill area of Stirling. It is described as on the East of the Park Dyke [wall], now called Haining Dyke, Between the King's Gate [road], leading to the Port [gate] of the said dyke on the North, the common bray [slope] on the South and the old Barn of Umquill [late] Patrick Lundye, alias Porter and the nook of the Yard of Umquhil Jon McKie and three great stones, lying in the King's Gate on the East.

In the church records, you find a Patrick Ewing listed as being from Castlehill

The above information brings some questions to mind.

I wonder if Castlehill in Ireland has any tie to Castlehill area of Stirling?

Where did the name Patrick in the Ewing family originate or come from?

Is it possible that the Patrick Porter (alias) in Scotland is related to the Patrick Porter we find in Ireland?

Could the oldest ffyndlay Ewing be a son or related to the William Ewing in Scotland?

1711-1781). James Ewing often gets called "Pocahontas James" by Ewing genealogists because he lived in Pocahontas County, Virginia. He had two sons by Sarah Mayse, "Indian John" and "Swago Bill." We have tested specimens from one of Indian John's third great grandsons (FE), and from two of Swago Bill's third great grandsons (WK and BE). The Y-DNA from each of these three men differs slightly from the other two in a way that will allow us to distinguish their offspring in the future, but that is not what is most interesting. What is interesting is that all three of them have a mistake in common that is not shared by the three descendants of John Ewing of Carnashannagh through his son William (before 1711-1781). We have been able to conclude with a fair degree of certainty that this "mistake in common" first occurred when John of Carnashannagh was fathering Pocahontas James. When we find the same mistake in any future Ewing DNA project participant, we will have strong reason to suspect that he is also a descendant of Pocahontas James.

We also have three project participants who are descended from one of John of Carnashannagh's other sons, William. Two of them have identical DNA (GW and RB) and the other has a couple differences that will enable us to distinguish his offspring, but again the interesting thing is that all three of these men share a mistake in common that is not shared by the descendants of Pocahontas James. We might suppose that this mistake was first made when John of Carnashannagh was fathering William, but we can't be sure of that because all three of these participants are descended from only one of William's sons, John Ewing (1754-1832). The mistake in this line could have occurred either when William was conceived or when his son, John, was conceived. In order to figure out which of these is the case, we would have to have a DNA specimen from at least one of William's other sons. Meanwhile, we will suspect that any future Ewing DNA project participant who has this same mistake is a descendant of John of Carnashannagh through William.

We are fortunate enough to have good conventional genealogies on all of the descendants of John of Carnashannagh mentioned above. We didn't learn anything new about their relationships from the DNA evidence, but we could see how the DNA evidence confirmed the relationships, as expected, and how helpful it could be to a person who did not know his immigrant ancestor, but had the same pattern of DNA mistakes as one of these branches of John of Carnashannagh's family.

We have identified a different "mistake in common" in another three DNA program participants, JN, DG and WR, who know on the basis of conventional genealogic evidence that they are descended from the father of Nathaniel Ewing (1693-1748) and his half brothers, James Ewing (1708-1788) and Joshua Ewing (1704-1753), respectively. The name of the father of these three men is not proven, but in the fourth article, I referred to him as "I believe his name was William." So far, so good. Even more interesting is that all three of these men have a second "mistake in common" that they share with three more program participants (EN, RC and EG), with whom they are not known to be related on the basis of conventional genealogic evidence. This fact strongly supports the idea that all six of these men have a common male ancestor, who was an ancestor of "I believe his name was William." This could have been his dad or it could have been his 10th great grandfather, though I'm inclined to think it was within a generation or two.

In my mind, maybe the most interesting result of all continues to be that so many of the Ewing surname project participants all share a common male ancestor from something like 450 years ago—so far, we have 18 of 23 participants that fall into this family. We now have DNA evidence distinguishing two

CLAN EWING MEMBER APPOINTED STATE DAR TREASURER

Janet Ewing Deaton of Huntsville, Alabama, Clan Ewing member # 733 has agreed to serve as the Alabama DAR state treasurer for 2006-2009. She has served as chapter treasurer for the past four years with a membership of 165. Janet's third great grandfather was John Ewing of Pendleton County, KY who served during the Revolutionary War in the Sea Service of Virginia aboard the Galley Ship Safeguard, June 1776 to June 1777. Roger Ewing of Pendleton, KY and I are fortunate to share the same ancestor.

Clan Ewing is privileged to have members active in the DAR including Hazel Ewing Daro of Fairbanks, Alaska, Clan Ewing member #149 who serves as Alaska State Regent.

We can well be proud of these ladies, our congratulations to you both.

George

“Queries - Info Needed”

We are trying to document the first five generations for John Ewing of Carnashannagh. If you have information that you want to submit please send the information with the source identified to James R. McMichael, 26222 Oakhurst Drive, Spring, TX 77386-1258 or email to: jimcmcl@att.net

MY GREAT-GRANDMOTHER WAS A EWING. HER FATHER WAS WILLIAM NATHAN EWING B. 7 SEPT. 1870. HER MOTHER WAS MARTHA BELL FLANAGAN B. 5 NOV. 1871. THEY HAD 8 CHILDREN EVA, IDA MAY, MY G. GRANDMOTHER BORN 25 MARCH 1890 IN SEQOYAH COUNTY, OKLAHOMA, FREDRICK, DELIAH, ROY HENRY, LINZY EDWARD, ELLEN FRANCES, GRACE ANN, WILLA BELL. I HAVE DATES FOR ALL THE PEOPLE ABOVE BUT NOT WHERE THEY ARE BORN. ANY INFO. WOULD HELP.

Email: VICKIE1011@SBCGLOBAL.NET

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1852 NEW YEAR RESOLUTIONS SOLVE GENEALOGICAL MYSTERIES.

It is New Year's Eve 1852 and Henry HYDENWELL sits at his desk by Candle light. He dips his quill pen in ink and begins to write his New Year's resolutions.

1. No man is truly well-educated unless he learns to spell his family name at least three different ways within the same document. I resolve to give the appearance of being extremely well-educated in the coming year.

2. I resolve to see to it that all of my children will have the same proper names that my ancestors have used for at least six generations in a row.

3. My age is no one's business but my own. I hereby resolve to never list the same age or birth year twice on any document.

4. I resolve to have each of my children baptized in a different church-- either in a different faith or in a different parish. Every third child will not be baptized at all or will be baptized by an itinerant minister who keeps no records.

5. I resolve to move to a new town, new county, or new state at least once every 10 years -- just before those pesky enumerators come around asking silly questions.

6. I will make every attempt to reside in counties and towns where no vital records are maintained or where the courthouse burns down every few years.

7. I resolve to join an obscure religious cult that does not believe in record keeping or in participating in military service.

8. When the tax collector comes to my door, I'll loan him my pen, which has been dipped in rapidly fading blue ink.

9. I resolve that if my beloved wife Mary should die, I will marry another Mary and again make no mention of her family name.

10. I resolve not to make a will. Who needs to spend money on a lawyer?

11. I resolve to leave lots of family photographs, but never to inscribe the names or relationships of those in the pictures.

12. In the above manner, I will enshrine myself and my progeny to the whims of all those descendants who wish me to be more like they believe they are.

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Message From The Chairman

Hey good looking! What you got cooking? Beth Ewing Toscos and the rest of the committee are really starting to cook up a great time to be had by all at the ninth biennial gathering of Clan Ewing in America, September 21-24, 2006 in Beth's hometown of Ft. Wayne, Indiana. The theme of this year's gathering is *Making Connections* through fellowship and research.



From Thursday through Saturday, there will be a free trolley shuttle from *Making Connections* headquarters at Don Hall's Guesthouse to the Allen County Public Library, where we have arranged for easy access to a large collection of Ewing resources, and where you can research any family line in one of the premier genealogy libraries in America. Betty Ewing Whitmer will also have brought the extensive collection of Ewing documents that Clan Ewing has accumulated from their usual home at the Historical Society of Cecil County in Elkton, Maryland and they will be available in the research room at *Making Connections* headquarters throughout the gathering. In the research room we also hope to have some wall charts of at least some immigrant families. Let me know if you have one to contribute. Breakfasts Friday through Sunday will be organized around Ewing family branches, but everyone will be welcome in any of the family groups.

Friday morning we will have an organized trip to Lindenwood Cemetery where the City of Ft. Wayne will welcome us at a special ceremony at the beautiful Ewing memorial in the cemetery. The afternoon will provide time for everyone to pursue their special interests, whether meeting with discussion groups about Clan Ewing and genealogy, doing independent research, or touring local attractions like the Lincoln Museum or the History Center. Dinner Friday evening will be followed by a panel discussion by experts about the famous Ewing Indian trading family of early Ft. Wayne. We have invited Robert A. Trennert, Jr., author of *Indian Traders on the Middle Border*, to be one of our experts, and if we are lucky, he will be able to come. After the panel discussion, interested people can socialize in the Don Hall's Lounge or watch a movie on a topic of interest in Ewing history.

Saturday morning there will be optional tours to either the Swinney Homestead and the Chief Richardville House with interpretive guides, or to the Auburn-Cord-Duesenberg Museum in Auburn, Indiana and the DeBrand Chocolate factory. Hundreds of the most beautiful old cars on the planet are on display at the museum in Auburn. Others will wish to continue discussions or research. Saturday afternoon, we will get pointers from Jeanne Stump, an expert in Scottish genealogy and perhaps have another formal presentation or some discussion groups. Before dinner, we will all enjoy some Scottish Heritage Presentations, which promise to be a lot of fun! Saturday evening will be the Gala Reception and dinner—Tartan and Tie optional. After dinner there will be special live entertainment.

Sunday at 9:00 A.M. we will hold the General Session of Clan Ewing in America, transact business and elect officers, and following that, there will be a meeting of the new board of directors. Many of us will then be wishing farewell to old friends and new, but some will want to stay on in Ft. Wayne for a few days because of the tremendous research resource available at the Allen County Public Library there.